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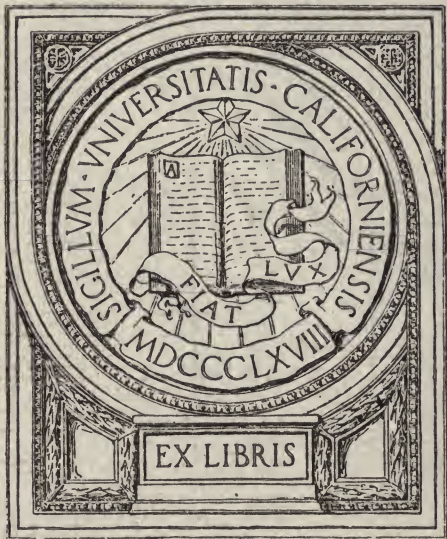
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JUDAISM AND ITS TRADITIONS

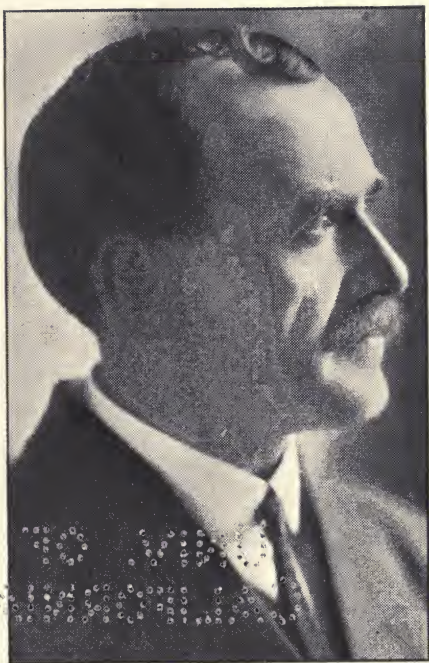
The CONVERSION *of*
A HEBREW RABBI

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CALIFORNIA



EX-RABBI JOSEPH GOLDMAN

JUDAISM AND ITS TRADITIONS

The Conversion of
a Hebrew Rabbi

By

Ex-Rabbi Joseph Goldman

984e

(Copyright applied for)



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FOREWORD

People have asked me many times to tell them of my conversion and the history of Judaism; and I have had so many applications for this, that I could not refuse any longer to write it.

This is my first testimony in the five years that I have been in America. I do not mean in sending this testimony of my conversion into the world to convert, or to be honored by it. God forbid! I am sending this to the world because the world needs it.

Christianity stands upon testimony, evidence; for Christ Jesus was a testimony, an evidence to the world, sent by His Father to the people. Paul was an evidence for Jesus when, on the way to Damascus, Christ spoke to him and sent him to become the first missionary for Christ. Every prophet was sent by God as an evidence and testimony to the people and kings. They passed through persecutions; they could not help it. It was God who sent them to go through all this trouble.

God has never changed His way and order. His program must continue till the world will know all. The same God sent me in 1913, on the 16th day of December, from my Orthodox Hebrew Synagogue to preach the gospel of Christ. It was not I who went; it was He (Christ) who sent me to do the will of His Father.

Can you imagine a man, a Rabbi over the Synagogue, Beit Jacove (The House of Jacob), a four-thousand-member congregation of Jews, a large income monthly, a law-writer and law-giver to the Or-

thodox Jewish community, a Father, a Brother, a King over his congregation, honored by all, from the youngest to the oldest, crowned by all, Rabbi, with the greatest title of the Hebrew nation, respected by Jew and Gentile, who would change his belief and religion and follow Jesus Christ and become a curse to his nation, persecuted and condemned by his wife and children, driven out from his home, and compelled to lose all?

Was it I who did it? No! Could I help it and not follow Christ? Have I or any other man the power to say "No," to say, "I won't follow Him"? Can any Jew or Gentile condemn me for doing the will of the unseeable God (Christ)? Could Paul say, "I won't do it"? "What shall I do, Lord?" says Paul, without any hesitation, when Jesus spoke to Him on the way to Damascus. It is the same Christ, the same God over all now, as in the day of Paul.

The conversion of a Hebrew Rabbi will open the eyes and mind of many people, and I will give myself over to my Maker, Lord and Master, to judge me according to my testimony.

JOSEPH GOLDMAN.

My Life Till 28 Years of Age

I was born in Kishenof, state of Baserabia, Russia, in the year 1865. In my sixth year I was engaged to be married to a young lady aged four. My father made up the contract with the girl's father, that on my eighteenth birthday I should be married to his daughter, according to the law, and my father-in-law must give me the education and pay for my schooling in the Hebrew University. I was sent to the Hebrew University in Valosnia until my eighth year and studied the Talmud until my eighteenth year, when I was called home by my parents and was married to my engaged young girl. I was sent back to school seven days after my marriage day and studied till I was twenty-eight years of age and went through the examination for a Rabbi.

It is very hard to tell all a Jewish scholar has to go through to study for a Rabbi, especially in Russia. There is no pleasure, or joy, or fun, or play, or recreation. We have no billiard rooms or pool halls or auto rides, no theatres, picture shows, or dance halls. We have no girls to walk around with till 1:00 o'clock in the morning, no love affairs, nor any time wasted. We have only one duty, and that is study, study and study, and this is Talmud, Misne, Ezra, Schuleton, Oroch, Prophecy, law, traditions and commandments.

The Hebrew literature is the largest the world has. The Talmud is a study of the Babylonian law and Jerusalem law and ideals from the Rabbinical mind. To know Talmud one must be taught from childhood, his mind developed and trained until he be-

come an habitual Talmudist. There are many boys and men, great Talmud scholars, who could not understand the Old Testament or its prophecy. It is because they begin the Talmud before the Bible. Many of the scholars are beginning the Bible in the University when they are 18 or 19 years old. So the Hebrew student has all his time occupied and has to work sometimes 24 hours through the day before he gets a good sleep or a full meal.

The most of the scholars are from poor parents and have to be kept by the community. Someone gives them a place to sleep, someone gives them one day in a week to eat, and the teacher goes around in town to get for the new student seven days in different homes where he may go to have his meals. There are many times when they have nowhere to sleep and have to lie down in the school on the floor with their coats as pillows and overcoats as blankets, and at 3 or 4 o'clock in the morning they have to be up, because the people then begin to come for morning prayer. Every Synagogue has a spare box where money is collected to keep up the Hebrew University; but this money does not cover all the expenses and the scholars have to suffer.

Fortunately, I had all the conveniences. My father-in-law was well-to-do and he sent me money to live comfortably. My teachers labored more with me than with the others, because I was a rich man's son and my father-in-law sent them money regularly every month, and they tried hard to get me through the examinations.

On my 28th birthday I became a Rabbi with a diploma authorizing me to occupy the Rabbinical chair.

Judaism Under Christianity

The Jewish nation is not prejudiced against Christianity; in fact, the Jewish people like to see Gentiles Christianized, for self-protection. A Christian does not condemn or hate a Jew. The Gentiles do. The so-called Christians are the ones who condemn the Jew. The early Catholic Church has brought shame upon Christianity. Judaism has suffered more under Christianity than it ever did before Christ; has suffered more than under Babylon, Rome, or Egypt. The Jew will never forget Austria and Germany in the years of the fifteenth, sixteenth and seventeenth centuries. The Spanish Inquisition, under Torquemada and the driving out of the Jews from Portugal are still with blood engraved in the heart of the Jew. The Germans and Austrians have burned thousands of families on Sata De Fe. These nations have been conducted under the so-called Christian Church. The history will tell you all. Even England had a Jewish Ghetto, where every Jew had to wear a yellow rag on his coat as a symbol that he was a Jew.

It is not very long since the Jew became an honorable citizen, when America had opened the doors for all men, and the Jew was the first to look here for a land of freedom, and made himself useful to this land in politics and commercialism.

How can I forget Kishenof? Oh, Protestants! In the years 1902 and 1903, when Judaism was trodden to death, thousands in a day, men, women and children, crucified and torn in half under the crucifix and the New Testament! The Greek Catholic Church,

with the Czar as the head of the church, has killed so many innocent little ones! "And God said, I will curse them that curseth thee" (Genesis 12:3). Where is the Czar today? Where is the Russian government today? Where is the whole Romanoff family? They are blotted from this earth. The Greek Church is falling with the Romanoff family. The Hapsburgs (Austria), the Hohenzollerns (Germany) and the Roman Empire, all are coming to an end. But Judaism will live to see the freedom of Christ, in love, in forgiveness, in joy, in humanity and in brotherly love to all mankind.

We are asking one another, Why doesn't the Jew believe in Christ? It is written in the prophets, in the Psalms, in the five books of Moses. Why, then, does he not believe?

And I say to you all, as a Hebrew and also a follower of Christ, the Son of God, Judaism will never receive Christ and Christianity till condemnations and persecutions shall be blotted out in the so-called Christianity.

Jesus forgave the Jews. The Christians do not forgive. There remains still in the memory of the so-called Christians the words "Crucify Him! Crucify Him!" and they forget that through His crucifixion we were saved. Instead of loving the Jewish people, they condemn them.

Every Christian loves a Jew, and, if he does not love a Jew, he is not a Christian. The Jew loves to see a Gentile Christianized and loves a good Christian. He feels that the Christian loves him.

But the Jew will hate a Jew who becomes a Christian. The Jews do not believe that it is possible for a Jew to be converted after so many years' suffering

under Christianity. It must be explained to him that Christ is love, not hate; Christ is life, not death; Christ did not come to destroy, but to create, and all the good there was in Jesus, that good must be pronounced to every man that every man may live Christ.

My First Congregation and My First Public Lectures in the Synagogue

The town was all in the greatest excitement on a Wednesday. Mr. Glixstein's son-in-law is coming home as a Rabbi and will take our old Rabbi's place. Old Rabbi Samuel was 82 years old and was 56 years on the job. He was all the city had. All he had he gave to the poor. The people called him Angel Gabriel. He always had a smile on his glorious face; all soul, all heart, all spirit, all man. Every broken heart he healed and mended with a smile and cheerful hope. He was loved and respected by every Russian and by every Jew honored. When he walked through the street on his way home from the Synagogue, hundreds of little children were all around him and he in the middle. With his long silk robe and white beard, his usual smile on his face and his top hat on his head, he looked like a prophet. Men and women came out of the doorway and looked upon him with pride, he bowing his head to everybody with a blessing on his lips.

The children used to sing all together: "There goes the Rabbi! There goes the Rabbi! God bless the Rabbi! God bless the Rabbi! Long live the Rabbi! Long live the Rabbi!" "This is my breakfast," he used to say to everybody he met, meaning the children. "God of Israel blessed me with many angels (children). God of Israel, how I bless Thee!" he used to murmur till he came to his home.

He came to meet me on my entering the town. He

took me in his arms and kissed me and pressed me to his bosom, wept and said: "Son, take my place, and do the will of Jehovah." He could not say any more, as his tears were choking him. He got in his buggy and we all went to my father-in-law's house.

It was on a Friday. Every family was busy preparing the Sabbath meals, in order to attend the evening service when I (the Rabbi) would give my first lecture to the congregation. The Synagogue was packed with Gentiles and Jews. My father and my father-in-law, with pride in their faces, brought me into the Synagogue and took me up to Rabbi Samuel's place. I could feel the eyes of the people fixed on me. I could feel a load on my shoulders, and fear came on me, and a prayer came out from my soul, "God of Israel, help me, give me knowledge and wisdom in my first lecture to my new congregation as a new and young leader for my people."

The time came when I was called upon in the pulpit to speak. Like a young lion I ran up in my holy robe, opened a Bible and quoted scripture and lectured from the Talmud, Bible, Misne, and many other Rabbinical books, close to two hours. When I finished, Rabbi Samuel came up first and kissed me (this was his habit, kissing), and everybody shook hands and congratulated me. My father took me by my hand, and with tears said: "Son! This is all I can say. Can you understand?" I said, "Yes, father, I do!" and we fell on each other's shoulders.

The Duties of a Rabbi Under the Rabbinical Law

The Christians are mistaken in believing that the Jew and the Hebrew are one. A man may be a Jew and not a Hebrew. He (the Jew) may read the Hebrew but not understand it. A Hebrew Rabbi may not be a reformer, or a Jewish Rabbi, of whom we have so many in the United States. The Jews are divided into four sects: Chasidim, Misnagdim, Perushim, and Ashkanasim. The holiest of all these four is the Chasidim, and a number of the Perushim. The Chasidim are great traditionalists and follow the Mosaic law, the Rabbinical law and its 613 traditions. The Misnagdim are the reform Jews and belong to one nation. They are not against Judaism, but much against tradition. They have no Synagogue, but have a Temple. The Temple is more like a Protestant church, with an organ and a girls' choir, while the Hebrew Synagogue has no music, as it is strictly forbidden by the Rabbinical law.

It will take a reform Rabbi six years, in an American University in Cincinnati, to become a Rabbi, or a Doctor, but a Hebrew Rabbi in Russia will spend twenty years to become a Rabbi over a congregation. The Reformer knows very little of the Talmudical law or Dinnim, because he doesn't need it. A Hebrew Rabbi must know every tradition or law that is written in the Hebrew of Chaldean literature.

The majority of the American Jews are doing business on Saturday. At the same time it is written,

“Thou shalt keep the Sabbath Day holy,” and the Russian Hebrew will give his life first before he will break this law of the Sabbath.

A Hebrew Rabbi doesn't visit his congregation. The congregation comes to the Rabbi. Whenever there is trouble between two Jews, the Rabbi has to make it right and try to satisfy both parties. All the Synagogue's affairs go through the Rabbi's hands, and the little time he has left he studies more law from his great library at home.

SABBATH (SATURDAY)

The majority of the Hebrews in Poland, or Russia, are making their living from the peasant in the country. Many are selling needles, cotton, combs and brushes and dresses for children.

Sunday morning he is ready to go out with a large pack on his back and a cane in his hand, to lean upon when tired, and begin his long journey of thirty, forty or fifty miles. His family is left to eat on credit till he returns on Friday.

All his work and worry is for the Sabbath, that he may have on the holy day plenty to eat with his family. All the week his family lived on black bread, salted herring and skimmed milk. On Thursday the wife will get white flour and many other things from the store, having it ready for Friday to bake and to cook when he comes home.

Friday before noon many of them come into town with a heavy load on their backs. The Hebrew has sold his needles, his combs and dresses. He brings home, in exchange, eggs, butter, rags, bones, copper, and hair. It is not possible to believe that one can carry such a load of hundreds of pounds for thirty

miles or more. But he can do it. The desire to live and to provide for his family give him the strength to do it. The wife helps him to take off his load from his shoulders. She sorts out everything and gives it to the storekeeper, and pays her debts and gets a ruble (fifty cents) for beef and fish and wine, and something for a smoke for him, and to get a Russian Turkish bath, and the storekeeper holds two rubles for a new stock for next week.

Friday evening the room is clean, the table covered with a white tablecloth, four candlesticks and candles burning. The room is warm, the children clean and washed, plenty of food cooked for tonight and tomorrow. The family of six or seven are waiting for Father to come home from the Synagogue.

Till then, Mother tells the children stories. How glad we ought to be that God has given us a Sabbath, that all the trouble and sorrow from the week are forgotten, and we must be happy today. God wants us to rejoice this day. Mother tells the children that God has punished Israel to live amongst the Christians; how the Christians kill the Jews, but God will punish the Christians (meaning the Russians) and will bring us home to Jerusalem soon.

Father comes in looking like a prophet, his long beard combed clean, wearing his silk robe and slippers, a smile on his face. He takes the baby on his arm and the other children holding his robe. He walks up and down the room many times over. He is no more the same man of this morning with a heavy load on his back, bent with the burden. No more the suffering Jew, no more the slave. He is king today. It is Sabbath. He is praising God and God wants him to praise. "The Lord is my shepherd, I shall

not want." He washes his hands, and the boys are following Father, doing the same thing. He sits down by the table and praises God with a sweet melody, all the children singing: "We thank the Father Jehovah for giving us the Sabbath, one day in the week to praise the holy name."

After supper the children go joyfully to sleep, and Father is left by the table to read the Bible and the Sabbath law, a duty which every Hebrew must perform.

When the day breaks, everybody gets up happy and joyfully. Mother gets the tea ready, which is kept in the hot stove during the night. After tea everybody goes to the Synagogue. Mother, with the girls, and Father with the boys.

The women are not sitting with the men in the Synagogue. The women have a gallery with a curtain before them, that no man may see them. She can see and hear the prayer and singing from the Rabbi, and can see the man, but the man cannot see the woman. After the ceremony the husbands meet their families and each one takes his own family home for dinner.

The Sabbath day is very holy to the Hebrew. He must not carry anything in his pockets. He must not smoke. He must not talk week-days' talk or walk out of town. He must pray and bless God all day. He must forget his trouble and sorrow. This day is holy to the Lord God. Father takes a nap after dinner for two hours, and goes to the Synagogue again at four o'clock to hear the Rabbi lecture. Every Saturday afternoon the Rabbi lectures for his congregation till sundown, when he is ready to give the second prayer and ready to eat the third meal.

Every Hebrew must eat three meals on Saturday,

the first one Friday night, the second Saturday noon, the third Saturday before sunset. The last meal! What a change it is from the first meal on Friday night to the last meal on Saturday morning! No more singing, no more joyful talks, no more food as much or as good as last night or this morning. Everything is cold, the food, the home, the hearth, and the spirit. Everybody is so sad and lonesome. Everyone feels something different, that something will happen. Every eye is fixed upon Father. Father's face doesn't look the same as this morning. He is thinking of tomorrow. Tomorrow! When the heavy load will bend his back for another forty miles to bring home something to eat for the little ones; and, maybe, he will never come home again and will never see them again. "God of Israel, bring me home safely again, to keep thy commandments," he prays. The wife and the children are sitting in silence and everybody, even the youngest, feels the sorrow that is to come for the coming week.

Monday morning the army of men with their packs on their backs are marching through the street on the way to the country in different directions. God of Israel, help us!

THE HEBREW'S PRAYER

I have never believed, as I grew up, that people might be free to do all they wanted. I believed, first, that God does not permit freedom; and second, that the Government of Russia would not allow it, and that especially the Jews had to suffer for the sins of their fathers.

When I was thirteen years of age I began to follow the 613 traditions and tried not to miss one if possible. For instance, the first tradition. As soon as I

opened my eyes in the morning, I tried not to put my feet on the floor till my eyes were washed and my fingernails were washed clean. The fingernails must be washed, because Satan was resting through the night under my fingernails; and the most of the holy Hebrews kept by their bedside a jar of water with a handle (it must have a handle), and, when awake, he must pour three times over each hand and pray. Next come the eyes and face and another prayer. Next comes the cleaning of the inside body. He will walk around the room for so long, until he is ready for cleaning.

Then comes the morning prayer, which must be prayed before nine o'clock. After nine o'clock the morning prayer could not be performed. It must be prayed in the presence of ten men at home or in the Synagogue. Everybody goes to the Synagogue. If there were nine men and a boy under thirteen years, the prayer could not be performed. When there are nine men and a boy of thirteen or over, the prayer goes on. If there are nine men and a woman or ten women, or more, it could not be prayed, because a woman counts not. The woman has her own law to perform, with which the man has nothing to do. The women need not pray even in the morning, after or evening.

After the morning prayer, he goes home for breakfast. His hands must be washed again, using a cup with a handle on it, and also three times pouring water on each hand. Then more prayer, and blessings to God. The Hebrew will bless God after his meal and will thank God for feeding him, after the meal. Before, he will bless God for preparing him the food.

Three prayers through the day must be performed

and, God forbid, it must not be neglected ; in the morning before nine o'clock, in the afternoon, any time before sunset, and in the evening when stars can be seen in the skies. Many times a Hebrew is busy all day on the road or in the street, and people are not surprised to see him standing on the sidewalk with his face to the east and praying, because before he may reach home or the Synagogue the sun may go down and he may lose a prayer. The third prayer may be prayed any time after dark. Before going to bed he prays and gives his soul to God to take care of till he awakes. After giving his soul to God, he must not speak to anyone, but close his eyes and wait till sleep comes.

The Hebrew New Year and Atonement Day

Not many Christians have witnessed a Hebrew New Year or Atonement (Fast Day) in the Hebrew orthodox life. It is very secret and holy. The year begins in October (Ellel) and lasts two days. It is permitted to cook the food but not to do anything else but pray. The morning prayer lasts till one o'clock and at 2:30 everybody must be in the Synagogue again for praying and reading the holy words written by the great Rabbis of old. The afternoon and evening prayer are a continuance with a fifteen-minute interval. At eight o'clock in the evening everybody is going home for the second meal.

On these two days the prayer is for a good new year for himself and all the Jews. In fact, the Jew always prays for the nation of Israel, for every Jew all over the world, wherever he may be, asking God to forgive him his sins. At half-past three p. m., the Jewish people, from every Synagogue, march to the water front with their prayer books, and many groups are there, all praying to God, that the sins they have done through this year may fall into the water and stay there. After this prayer they lift up the two corners of the robe and shake off the sins from the body into the water, and everybody goes home more relieved and satisfied, and all go back to the Synagogue.

This is tradition and has been kept up for over two thousand years. Hebrewism has never changed. But

this does not include the Jews of America. These Jews in America are not Jews and not Christians. They are more Americans than anything else—American with a Jewish face. That is all that is left of the old Judaism—the face.

The morning after the two days of performance is Gedalje. Gedalje was a great Hebrew and made many traditions, and was tortured to death, and was brought on stretchers into the Synagogue on New Year's Day, and with his mangled body he gave out a great prayer to Jehovah and every Jew who prays this wonderful prayer weeps and mourns:

“This New Year's, Father, thou hast written,
And Atonement day thou hast sealed;
Some one shall be lost and many shall be born;
Some shall live and some shall die;
Some shall have a short end and some shall live long;
Some shall die on water and some shall die by fire;
Some shall die by knife and some shall die by the
rope.”

And all the Jews are weeping because millions of them have known torturing in many countries and in Russia. This Gedalji day is a fasting day and begins the morning after New Year's.

Ten days after New Year's comes Atonement day. This day is the greatest day and the holiest day in the year, even holier than Sabbath. No person must wear shoes on their feet. Nobody over thirteen years old must eat or drink for twenty-four hours. The body must be punished because it has sinned and the soul must be washed in prayer to be clean.

If any Christians could come on that day into a Hebrew Synagogue in Poland and see the tears on

the cheeks of the suffering Israel, hear the broken-hearted cry, see the hundreds of burning candles, and every candle stands for a lost soul, not by natural death but by the hand of a murderer from the Greek Catholic Church, you would all weep and cry together with the broken-hearted Israel.

Many have lost their husbands, going out with a heavy load on his back for Saturday in the country for a living. You will find hundreds of little candles burning which stand for children, and mothers are fainting and praying for these little lost souls.

Oh, Christians! help me to cry, help me to mourn for the suffering Israel. I have no more tears in my own eyes to shed. I myself have left all the tears I had on the three hundred little graves I have buried in one day. I have left my tears on the grave of my own six children, murdered by Cossacks in the Kish-enof Pogrom. I have no more. All is dry in me except one drop of blood which keeps me alive, and this is Christ.

Atonement day, fasting and praying day for nineteen hundred years, every year the same, and the same desire: Jehovah, bring us home again to Jerusalem, and we will sin no more. But Israel's prayer has been answered, and he is going home once more to his Mother Zion, and no one shall trouble him any more. Many are praying all night, and many are going home to lay down for two or three hours' sleep, and to take care of the little ones at home.

Early in the morning everybody is in the Synagogue, young and old. Everybody is praying. Many of the Jews are punishing themselves by staying on their feet for twenty-four hours with peas in their

stockings, and standing through the day till night comes.

Every Hebrew wears a Kittel (a long white robe), a symbol of death and purity, because, if a Hebrew dies, he is buried in this kind of a robe. It looks like a long night shirt, and this is the only costume he is buried in.

The wife goes home, one hour before it is finished, to prepare a meal for the man and children coming home from the twenty-four hours' fasting and praying.

Everybody is so satisfied and relieved after the day of fasting, that he feels like a little child just born. No more sin in him. God has answered his prayer, and he is young again, and eats and drinks, and is happy.

EASTER, WHITSEN AND TENT (SUKES) DAY. THREE MORE HEBREW HOLIDAYS

The Hebrew has five holidays in a year, namely, New Year (Rosh Hoshona), Atonement day (Jorn Ceepur), Easter (Pasach), and Whitsen (Showues), and Tent day (Sukes). Every holiday has different traditions and performances. Every holiday comes from the Bible, commanded from God to Moses.

It is interesting to see, that every holiday has been transformed by the Rabbinical law, and they are no more the same today as two thousand years ago.

For instance, the Atonement day in the Temple. When Judaism was in full glory and power, hundreds of thousands of Jews came to Jerusalem, every one with a gift and a present from all over Palestine and Judea. Jerusalem was the center for joy, love and spiritual enjoyment. Girls and boys used to get married on Atonement day. The Levites used to play on

instruments and sing, dancing and singing in the Garden of the Temple, kissing, loving and hugging each other.

The priest alone used to go into the holy of holies and pray for six hours, and the nation patiently waiting for the priest to come out and to hear God's verdict, "Your sins are forgiven." This was all the priest said. Then dancing, singing, playing and hollering begin. For eight days happy Israel used to live in this joy in Jerusalem.

Then came the destruction of the Temple and the taking away of the Jews from Palestine into the captivity; and Atonement day became a fasting and a weeping day.

Since the nation has been driven out of Palestine, the Jew has never had a peaceful day or a joyful day. The nations walked over him, and millions have been trampled to death.

He has the desire to return home again to see his holy land where he used to live in happiness and comfort. He longs for freedom, for mother love, for home and country; and today he can see Zion stretching out her arms to Israel, saying: "Come, my wandering boy, thy mother is still living. I will take care of you. Father blessed me and kept me alive to see my boy in the old days of my life. Home! How God keeps His promises!"

But! Will Israel know how to rule his land? Will Israelites know how to live peacefully amongst themselves? Will Israel know how to live in friendship with the other nations? Will he remember the two thousand years of trouble and forgive his oppressors? If Israel will do all the good there is in Israel, surely God will help him.

Easter is a great and noble holiday. Moses took the children of Israel out from Egypt. And this is Independence week. The happiest of all holidays is Easter. Six weeks before the holiday, everybody tries to get his Passover cakes (Mazes) ready. Three months before, every poor man in Poland works very hard to make this holiday a success, to have plenty of everything. He knows he will have eight days' rest and must have plenty to eat. In this eight days he could not beg nor buy anything. It must be all in the house. This is the day when the children are getting new clothes, and the wife a new skirt and apron, and he himself a new pair of boots and hat. When the children are in need of shoes or pants through the year, the mother will tell them to wait for Easter and father will have plenty of money.

There is not a Jew in the world who has no Mazes on Easter. Every large city where there are many Jewish communities has special clubs where every Jew who has no money to buy Mazes is provided with everything he needs. He gets from the Society Club eggs, beef, sugar, horseradish, potatoes, Mazes, and Maze flour, and many other things the household needs. Even in New York, Chicago, Minneapolis, St. Paul and many other large cities in the United States, the poor Jews are looked after for this special holiday, because the community is responsible for them, knowing that every Jew must keep it.

In Russia there is a special committee sent out through the city to find poor Jews who haven't the necessities for this Holy week, and every Jew is provided for.

There are many poor Jews who used to be well to do, once upon a time, and they are ashamed to ask.

These Jews are especially provided for by the Maze Club, and everything is sent to them secretly.

The bakers are busy for six weeks beforehand in baking Passover cakes, and a day before the holiday the home is full of fish, beef, potatoes, vegetables, fruit and nuts for eight days. No leaven bread or other bread must be used, even new dishes must be provided. Most of the Jewish families are using the last year's Easter dishes they have stored away to save the expense of buying new ones.

The old dishes which are used through the year are stored away for eight days, and are in use again as soon as the holiday is over. A Gentile must not come, with bread in his hands, into a Jewish home on Passach, and a Jewish child must not come in contact with a Gentile's child for fear the child will bring in the house a piece of bread and thus the house become unclean. The Russian Gentiles try to disturb the Jewish people often by throwing a piece of bread through the window, and the Jew has to go to the Rabbi for consolation over this matter.

Passover week is a happy holiday. The poor forget their troubles and eight days are spent in eating, sleeping and joyful praying. Every Jewish household makes its own wine from raisins and Mad, from honey and hops, and it is the popular drink through Passover week. The drinks are bottled up air-tight and presented to Gentile friends, as sent by many of the Jewish population.

Six weeks after the Passover, Whitsun (Sawoves) is coming on. This is a holiday when God has given the ten commandments from Mount Sinai, and also a memorial day of King David. The first day of these

two days David died, and the first night is kept very holy by the Jews. All men are going to the Synagogue for the whole night and singing David's Psalms and burning candles in the Synagogue as a memorial to his soul.

As soon as day breaks, the morning prayer is performed, and eight or nine o'clock every Jew goes home and has his breakfast, and goes to bed and sleeps till two o'clock, when the holiday dinner is ready on the table. These two days are joyful days and resting days.

There are no more holidays till July (Ov). The ninth of "Ov" is the day of fasting and weeping, and sackcloth and ashes are used. This is the day when Jerusalem has been destroyed by Titus and the Jews have been taken into captivity. The day is like Atonement day, but with less prayer.

Three days after Atonement day and thirteen days after New Year's day comes Tent (Sukes) day. This holiday lasts eight days, and the Jewish people must live outdoors.

The Tent is built in the back yard with boards of four walls, ten to fifteen feet square. The roof is covered with branches of pine trees, and the leaves from other trees. A long table is made in the middle of the Tent, and long seats from boards are fixed around for seats. The food is cooked indoors and the wife brings it for the man in the Tent. Sometimes there are four or five families together, and each family has different food, each one better than the other; and, in a case like this, jealousy arises amongst them, especially among the children, for the reason that every woman tries her best to make better food than the rest

of the women, and this is the day when the husband has the benefit of it.

Much syrup is used for this holiday, a symbol of having a sweet year. "Sukes" is eight days in all. The first two days and the last two days are the principal holidays. The four days between he may work to make his living, but must eat every meal in the Tent.

This concludes the five Jewish holidays.

The Hebrews' Funerals, Weddings and Circumcision

I am much interested to see the Christian funerals, and it reminds me of thousands of years ago, when we (the Hebrews) used to have the same ceremonies as the Christians are performing today. This may be a surprise to the Christians, but in fact it is so.

You are making a Jewish funeral, with flowers on the coffin, and silk in the coffin, belong to the Jew. Christianity came and began to perform the funeral in the same manner as the Jew, in a decorated coffin. The Rabbinical law made a change and forbids the Jews to follow the Christians, and, since then, the Jews are making their own funerals according to law, as follows:

The dead body must be taken out of the bed fifteen minutes after giving up his soul, and, as soon as the body is cold, he is placed on the floor with his feet facing the door. Several straws must be placed under the body, and a black cloth covers the whole body. A burning candle must stay by his head. The body must be buried in twenty-four hours from the hour of his death.

Every Jewish community has a Holy club for this purpose, composed of men and women, who volunteer. There are from twenty to thirty in the club. The men perform these duties for a man, and the women for women.

As soon as the body is on the floor, one of the members of the club must watch the body until he is taken

out. It is unlawful to leave the body alone. Then comes the women and the sewing performance begins, —to make the one-piece suit from white linen, and it must be stitched by hand.

At the same time the body is taken in another room for cleaning. All the men from this Holy club must be present. The body must be cleaned inside thoroughly, and washed with warm water outside.

Then the one-piece suit is taken in and is placed on him and tied up over the shoulders, with his head out. He is placed in the coffin and is taken to the cemetery.

In the cemetery the body is taken out from the coffin and put into the grave on a boarded floor and with a sand pillow under his head. The sand in the pillow comes from Jerusalem, and every Hebrew prepares it himself when alive, because by Rabbinical law he must lay his head on the ground of Palestine when he dies, to be resurrected when Messiah will come. Close by his head is a board, and also by his feet, and two boards are placed on the little side boards, which makes a coffin in the ground, and then earth is thrown on top of the boards. All this ceremony must be done in twenty-four hours.

Coming home, the relatives, sons, daughters, wife, brothers, sisters, must take off their shoes and sit on the floor or on a footstool for seven days, and a lamp must burn all the time, and a glass of water is placed next to the lamp. The fire stands for the soul, and the water is for the baptism of the soul.

The relatives must not eat at the table for seven days, but may sleep in bed through the night. If there is a son living, he must pray, specially three times a day for a whole year, for the blessing of his

father's soul. If there is no son or brother, a prayer must be hired. A well-known holy Hebrew prays for his soul, and gets paid for the prayer. Every year there is a memorial day to keep, the same day on which the person died, and a candle or lamp keeps burning for twenty-four hours.

The most of the reform Jews are keeping memorial day, and the reform son has to go to the Synagogue to say "Kadesh," a prayer for the soul.

THE HEBREW WEDDING

Let us turn to happier days. A wedding! It is a happy moment, the wedding day, for both parties. The young couple are not together the day before the wedding. Many girls in Poland have never seen their future husbands until the day of the wedding, and the young man never sees his future wife until this day.

In the orthodox life, the daughter or the son must not interfere with the engagement which the two fathers have made between themselves.

The boy may study for a Rabbi. He is in the university. The boy's father is looking for a rich girl for his son. There is an orthodox rich Jew who looks for an honorable son-in-law. He (the son's father) comes to the rich man and says: "I have a son, a well learned boy, and a Hebrew. He is studying for a Rabbi. What is your price to have him for your son-in-law?"

The price for a Rabbi is very high. It may be as much as ten thousand rubles (50 cents a ruble). A poor cobbler will not marry a girl until he gets three hundred rubles. A tailor gets five hundred rubles. A good carpenter gets five hundred to six hundred rubles. A Jewish lawyer gets two thousand rubles.

A doctor must get five thousand to six thousand rubles.

A Rabbi sometimes is priceless. The rich man and the religious man will spend his last ruble to get a Rabbi. For two reasons: first, he is an educated Hebrew; second, when the Messiah comes, the father-in-law will sit next to his son-in-law, the son-in-law will sit next to Abraham, Isaac and Jacob, and Abraham, Isaac and Jacob will sit next to Jehovah. So he (the father-in-law), will be amongst the royal family. For this reason every rich Hebrew buys an everlasting seat in Heaven.

My father-in-law, it seems to me, did not get a great bargain in me, or a seat in Heaven. He is dead now, and I don't know where he sits, because his son-in-law, the Rabbi, became a Christian. But never mind, his intentions were good.

It is a rule, that every Jewish girl must have money to get a husband, and when she is poor she has to work very hard to get two hundred or three hundred rubles, and to get any man, even a widower, with three or four children, because it is the law, that she must be married, and it is a disgrace, if she is not married. A girl of twenty-five years of age is counted old, as usually the girls get married young—sixteen, seventeen or eighteen years of age is the girl's time to be married. The boy must keep up the law or tradition. The law says "At eighteen years thy son must be married," and, when the boy is studying for a Rabbi, he must fulfill this law, and, when he breaks this law, he cannot become a Rabbi. The lower class of Jews do not always keep the law, and get married any time, whenever the man can find a girl with plenty of money.

But I am writing of the Hebrew law.

The Jewish wedding lasts for seven days, with singing, dancing, drinking and eating. The young couple may not be present, but the guests are there just the same, and the music is there and the dancing goes on all the time. If the girl's father is well to do, he keeps the couple for a year or two in his home and provides them with food and clothing. The reason is that he or the mother is to take care of them and show them how to live and to obey one another. And sometimes it is made up between the two fathers that the girl's father shall feed them and keep them for two years and take the son-in-law into business and make him a useful husband.

The marriage ceremony is written and conducted by the Rabbi in the presence of four witnesses, and is performed in the Synagogue before the whole congregation. The bridegroom is taken under a canopy. Then the bride and her parents and her relations come in and walk around the bridegroom seven times. After this, the Rabbi reads the contract, and the duty he (the bridegroom) has to perform to his wife. Then the Rabbi takes a glass of wine and blesses it, and drinks a little, and gives it also to the bridegroom and to the bride under her heavy veil. Then the Rabbi places the glass on the floor and tells the bridegroom to stand upon it and break it with his foot, and, after all this, the congregation repeats aloud, "Mazel, Tow, Mazel Tow" (good luck, good luck). Then the music plays a happy march through the streets, bride and bridegroom walking side by side, and the crowd following, until they reach the home where the wedding is to take place. Many women meet the bride and bridegroom with long loaves of bread, dancing before them with the loaves

held high in their hands, as a symbol that bread shall always be before them in full measure.

Long tables are set, and everybody sits down, the bride and groom on the front seats, the Rabbi beside them as a guest of honor. After twelve o'clock at night the dancing begins. The girls dance with the girls, and the men with the men, and the musicians get ten kopike (five cents) for every person who wants to dance.

Every morning at six o'clock through the seven days of the wedding, the musicians go to every one of the guests who are invited to the wedding to play for them under the window a happy march. The whole town, if it isn't very large, knows the wedding is still on.

Strangers are invited to eat and drink, no matter whether Jew or Gentile. All are welcome. The bride and groom are in hiding, and nobody knows where they are. A company of young men try to find them, and, after they are found, they are brought back to the dance hall, where they have to kiss one another in the presence of all. The bride and groom are blushing terribly and ashamed, and everybody is laughing heartily and having a good time.

This wedding ceremony is still performed by the Jews in Poland, or by the "Chasidim," the holy Hebrews in Russia.

CIRCUMCISION

Not many Christians know the meaning of this great commandment which God has made an everlasting covenant to Abraham. There is a question by many people, "Could not God have made some other covenant than circumcision?" It was greatly necessary for that time and climate to be operated on, and even today we will find that the Jewish nation are the healthiest

and strongest in the body, soul and spirit. In five thousand years hundreds of nations have died out completely from diseases, sickness, and many nations from the cholera epidemic. The Jew walked among them, worked among them, and buried them, and escaped from the epidemics, and has been left untouched.

The Egyptian epidemics in Moses' time are taken for miracles, but it was the Abrahamic covenant which saved them from the great epidemics.

"One drop of blood for my sake," circumcision. The Jewish nation never had thirteen million people since the nation has been in existence. Today they have thirteen million living all over the world, stronger and healthier than ever before. Thousands are getting killed and ten thousand are born in their place. The man who doesn't believe in God could not understand the covenant with Abraham.

I could not explain to you the great meaning and benefit to man of circumcision. I may explain to any man privately, or by mail, if required. One thing you may know, it is absolutely painless and harmless, if the operator is a specialist. Moses circumcized his two sons with a sharp stone he found in the wilderness.

Abraham circumcized Ishmael when thirteen years of age. The children of Israel kept the commandment in Egyptian slavery, and even today every reform Jew is keeping this special commandment, circumcision.

In Poland, this circumcision day with the Hebrew people is greater than a wedding day, because everybody will see a wonderful guest coming. This is Elijah, the Prophet, and a chair is especially prepared for him next to the "Sandek" (the man who has the honor to hold the baby on his knees when circumcised). No one must sit on this seat of Elijah; it is holy. The mother

dresses the baby specially for this occasion. The women prepare the baby for the man. When they are ready and everybody present, the baby is brought in on a soft pillow with roses all around, and is handed over to the Rabbi. As usual he is the "Sandek."

The "Mohel" (operator) begins the ceremony with a prayer. The father is asked, if he gives over his child according to the law and covenant of God and Abraham, and he says, "Yes, I do." The "Mohel" takes the operation knife, which is sharper than a razor, and with his left hand finger and thumb takes gently the foreskin (according to the size) and says, "I circumcize you as God has commanded our father Abraham to do in his name," and all say, "Amen," and it is over. By law he must suck the blood out of the wound and a special powder is put on it, and the baby is given over to the mother again. The men in the other room are eating, drinking and singing at the same time, until late at night.

My circumcision was on Atonement day, and I was brought into the Synagogue, and the circumcision was performed there for the whole congregation on this holy day. It must be performed on the eighth day and put over one day longer, except the baby is not well.

Three days later the baby is well and the wound can be washed. There is no conversion in becoming a Jew except circumcision. If a man is a Jew and not circumcized, he is not counted in the Jewish nation, even if he is in the Jewish religion and keeps the commandments and traditions. The foundation of Judaism is circumcision. The holiest and most honored commandment over all commandments is this covenant to the seed of Abraham. I know many Jews in Poland who

are not circumcized, but they are counted very little in the Jewish community.

I remember the circumcision party of my brother. I was only a boy of six years. When my father came to mother's bed after the party left, he took in his arms the baby and tears were streaming on his cheeks, and he said, "My son! today you became a Jew. There is a long and thorny road before you, persecutions, condemnations and torture, and death will face you on every footstep of thy way. Remember, thou art the son of Abraham, Isaac and Jacob. Thy faith is trouble, sorrow and persecution. Be strong and faithful for our Father's sake." And he kissed the baby, and Mother wept half the day, and I cried.

THE HEBREW CHARITY INSTITUTIONS AND PHILANTHROPISTS

The Jewish nation is protected by two great powers, by unity and by faith; and, for this reason, you will not find many tramps or beggars. Every Jewish community has a charity club. When a Jew comes in a town and is penniless, he goes to this institution and must prove that he is a Jew, and will get food and room for three days, and must look out for a job in this time. If he finds work, it is all right. If not, he gets a train ticket to go and find work elsewhere.

New York has the largest Hebrew charity institution in the world. Thousands of poor Jews are provided with food, fuel, and even rent, free hospitals and free medical attention, even free laying-in hospitals for women, and the poor women are provided with baby clothes and four weeks' medical attention. There are free soup kitchens through the cold winter and free bread for the poor.

The Hebrew community in every large city has a free loan office, where every poor Jew can get \$50 to \$100 to make a start in life when he is down and out. He gets two or three securities, and he pays so much a week or a month back on the money he took without any interest.

Thousands of Jews have become rich through this "Gemilas Chasadim" (Charity Loan Office), and today this poor man who got rich is a first-class member to this charity.

The Hebrew believes in charity. This is his principal religion. "Zidoca, Tazil, Mimoves" (Charity will save you from death). The Hebrew must not refuse even a Gentile, if he ask him for bread and bread for his children. The Hebrew charity organizations have taken care of every poor Jew in town and will not permit him (the Jew) to ask from the Christian Charity Institutions.

The Hebrew has a free school in every large city for studying the Hebrew Bible and the Hebrew prayers, and, in the little towns, the Rabbi gives lessons to the Jewish children in Hebrew. For this reason the nation is still living and united together more than ever before.

The Hebrew is democratic through and through and loves freedom and peace, and, through this alone, he has shown himself patriotic in the United States by giving 65,000 young men to the army and has paid close to a billion dollars for Liberty Bonds. He loves a nation of freedom and will give all he has, if necessary, to protect democracy.

The greatest philanthropist amongst the Jews is Jacob Schiff. Millions of dollars have been sent by him and through him for the suffering Jews in Poland, and,

even today, he is the head of the Jewish Charity organization in the United States.

The late Baron Hirsch from Frankfurt has left his entire fortune, forty million dollars, for the Jewish Colonization in Palestine, and for this money twenty-two colonies had been established in Palestine before the war broke out, and these colonists prospered in agriculture until the Turks came and destroyed it all lately and killed many of the Jewish families in the last Palestine drive.

Rice Bros., in St. Louis, two influential Jewish clothing manufacturers, have given \$160,000.00 for the Jewish relief in Poland, to save their brethren there from starvation. The Jews in the United States have sent seven million dollars to the suffering Jews in Russia in the four years' war, and the Zionists in the United States are on a drive for a billion dollars to take all the Jews out from the persecuted countries, when Palestine opens its doors for them.

Through their faith, love, and charity, the Jewish nation will bloom again. Through their charities and brotherly love, they will come home again, and God will punish the oppressors who oppressed Israel, and Israel will see the mistakes they have made in rejecting their Messiah.

TRADITIONS

The Jew has ten commandments to keep, and 613 traditions from the Rabbinical law. Many of the readers will say, "Where does he get all these traditions—from the Bible?" It is not the Bible alone which is holy to the Jewish nation. It is every book printed in the Hebrew language, such book is just as holy as the Bible. The traditionalist said that on every Monday and Tuesday every man must fast, and on these two

days they are fasting. Why? Because Monday is holy. It is the third day from Saturday. Thursday is the third day from Monday and Jehovah is three, and that three is holy.

The Hebrew must not cut his finger-nails on Thursday because they will begin to grow on the third day, which is Saturday, and Saturday is holy. Nothing must grow this day. So he cuts them on Friday.

The finger-nails must not be thrown away on the floor or in the street. They must be placed in a paper, every bit of it, and when it is all finished, he must take three little pieces of wood, mix them up amongst the nails and throw them in the fire. Why? Because the nails are connected to the body which belongs to God, and when the Angel in the grave will ask him before the resurrection, "Where is thy finger-nails? What have you done with them?" he will call the three pieces of wood as witnesses that he has burned them in the fire. But, if he did not put in wood and wasted some of the nails on the floor or in the street, then the Angel may tell him to go and find them and not to come back till he has found them, and it may take thousands of years to find them. This is tradition, and he could not be resurrected until he brought the nails to the Angel.

You must not touch the candle-stick on the table on Saturday. Why? Because, if you won't touch the candlestick, you will not touch the candle, and, if you do not touch the candle, you will not light the candle. And it is written "Thou shalt not make a fire on Sabbath Day." To protect you from making a fire, tradition made this command not to touch the candlestick.

It is lawful to sit by the table with three men at every meal. A woman doesn't count. Two men and a

boy of 13 years of age is counted. Two men and a boy under 13 years of age is not counted. Every Hebrew boy becomes a man when 13, and he (the boy) has to perform all the 613 laws and traditions, as in fasting and praying amongst the older people.

✓ It is unlawful to eat beef and to drink milk together or soon after the beef meal. The party must wait six hours after a beef dinner to drink milk or use butter. And one hour from a milk dinner to use beef, because it takes six hours to digest the beef and one hour to digest the milk. This is a Mosaic law, covered with a tradition. "Thou shalt not cook a little goat in his mother's milk."

Before finishing his morning prayer, he must spit out three times on the floor, or pretend to spit, that all evil may go out from him.

Every Hebrew must have a piece of parchment nailed to the door post and a Hebrew scripture must be written on it. This is to keep Satan out of the room; and no Hebrew will pass over a door-step, if one of these parchments is not on his door post.

When a woman is married, she must have her hair cut off close to her scalp and put on a wig of false hair; and, on her marriage day this haircut is performed, because long hair is the beauty of a woman and by cutting it off her head she loses her beauty. It is written "Thou shalt not covet thy neighbor's wife."

It is lawful for every Hebrew to be punished and strapped for his sins which he has done through the year. Atonement Eve will show us how it is done. Before having his last fasting meal on Atonement Eve, he goes to the Synagogue for prayer. In the corridor of the Synagogue, before entering into the Auditorium, there are four or five men in waiting with long black

straps for anyone who wishes to be strapped, thirty-nine straps to be slashed on his back when he lays with his face to the floor, and every strapper gets paid more or less from the man he straps.

It is necessary that some one must suffer and pay with his life for the sins of the body. For this reason everybody provides himself with a rooster for a man and a hen for a woman on Atonement Eve. And this is how it is done: Father gets together his boys and holds a big white rooster by his feet. All heads are close together and father holds the rooster over every head and says, "All the sins I have done this year, and my children's sins, and the sins from all Israel, shall go in the rooster, and thy life shall be sacrificed, to die for us and for our sins." And the wife does the same with a hen for her girls. Then comes the killer and kills the birds, and the wife takes off the feathers and cleans it and cooks it, and they eat it all back again—the rooster, the hen and the sins. (Tradition.)

It is unlawful for men and women to eat together at one table. During eating time at the table nothing must be spoken but Hebrew, law and the scriptures, in Hebrew.

You must not blow out a candle on Saturday or make a fire this day or cook food or carry around anything in your pocket, or talk business or make long walks, or break anything. For this day is holy.

Honor to parents and older people is the greatest law of the Hebrew. To honor thy father and mother is the greatest commandment of the Hebrew. I know an old man 70 years of age. He had a son 50 years old, and that 50-year-old man had a son 30 years old, and the grandfather came to visit his son, and the grandson gave the old man a chair to sit down. The father called

his son "Murderer" and hit him in the face and said: "You have robbed me of a duty and a commandment. It was my duty to give my father a chair, not you." And the father of the young son wept and prayed to God for forgiveness. It shows how loyal the Hebrews are to keep the law and commandments.

A Hebrew will never stand with a bare head before a man, not even for a king. He may take off his hat, but will still have another little cap on top of his head (and many Jews have lost their lives through this tradition). The Hebrew must not kneel down and pray to God without a hat or cap on his head. It is unlawful to do this. God is his father and he must not take off his hat for his father.

Every Hebrew must be baptized before the morning prayer.

THE HEBREW SCHOOL

Every boy, when three or four years old, begins to go to "Chaidér" (School). Every community has a teacher. He (the teacher) rents a room for 12 or 15 children to be present. There is one long table in the middle of the room with benches around three parts of the table and one chair at one end, which is for the teacher. The first time the child is brought in Chaidér it is very interesting and comical. The child is wrapped in the holy robe and carried by the father into Chaidér. The old teacher (generally the teacher is an old man), with his long white beard and holy robe, takes the child on his knee with a kind and gentle smile to get the confidence of the child, then opens the Hebrew Prayer Book to show him the alphabet, and he tells the child all kinds of jokes and fairy stories. The child becomes used to the old man and begins to love the teacher. The first lesson begins. "Now, little boy,"

says teacher, "do you know that the angels are on the top of the roof and are looking down through this hole?" (and he shows him a hole in the ceiling). The boy looks up and sees the hole and says, "Yes, I can see it." "You see," says the teacher, "if you will be a good boy and learn the holy words, he (the angel) will give you many good things through this little hole. Now say 'Alef' (a)." The boys say "Alef." "Can you see how the Alef looks, and will you not forget it?" "Say it again," and the boy says it again and again, and a big bag of candy falls on the top of the book. The child blushes and the teacher looks innocently up to the hole in the ceiling and the boy looks up to the ceiling with his little heart beating fast, and the teacher says: "The angels have thrown this to you from this little hole." And the child wonders how a big bag of candy can go through this little hole, but it is all possible, for angels, but in fact father has thrown this from behind the teacher. The child will come home with the greatest desire to go back and get more candy, and every time he knows the lesson he gets candy, and something more than that.

After he is in school for six months and can read Hebrew, everything changes. Teacher is no more kind to him. He must go on, and on, to know and fulfill the teacher's command. Father has nothing to do with the boys when in school. All is left to the teacher. The boy is not afraid of any man in his town but his teacher. The least mistake he makes at home, in the street or in school, he will get punished by the teacher, and father must not interfere as long as the boy is under the control of the teacher.

School time is from 9:00 a. m. till 12:00 noon, and he has one hour for lunch or play, and again from

1.00 p.m. till 7:30 or 8:00 o'clock in the evening. The boy studies very hard, and he must know his lesson, and nobody must help him. He studies in the presence of the teacher, and, if he makes a mistake, he (the teacher) will twist his ears and make a corkscrew out of them. The boy cannot go out and play in school time. He brings a sandwich from home for the afternoon school, and eats his supper when he comes home late.

Friday is a half day school, but there is plenty to do at home. He must go through the songs of Solomon. He must sing over the Bible Lesson from the whole week study. (The Hebrew doesn't read the Bible; he sings the Bible.) Every word in the Hebrew Bible has a singing note, and the teacher studies the melody with the boy at the same time when reading. When the boy has all finished the Friday afternoon reading, he has to go to the Synagogue because it is Sabbath evening. The teacher is in the Synagogue, and the boy has to behave. "How was my boy last week, teacher?" asks father in the presence of the boy. The boy is waiting for his verdict, and with a pitiful smile he looks up on the teacher and both pair of eyes are meeting. If the teacher is in a good humor, he will say, "Well! he was not so bad!" And if the teacher says, "Bad; very bad!" God have mercy on that poor boy. He will have to go to bed without supper, and get a good thrashing besides.

The children are brought up very strictly, and under so-called German discipline; but they are not Germans, thank God. Teacher, father, mother, and God, all four are very highly respected (especially teacher).

The Christians think the Jew has only to study the Old Testament and Talmud. The Old Testament is the

easiest book for the boy to study. The principle thing is Talmud. The Talmud is not one book. It is a whole library. It contains 24 text-books, each 16 by 8 inches. The books are printed in the Chaldean and Aramaic languages.

First, he has to translate into Hebrew and Jewish, and study the meaning of the old Rabbinical mind. It has hundreds of commentaries from many Rabbis who do not agree with the questions and answers of the Rabbis of old. And then comes a discussion of 20 pages to go through to study the arguments of both parties, the Talmudical and Rabbinical, and he (the student) has to find out which party is right, or which one agrees with the teacher's judgment.

The Talmud could not be translated in any language because it is all mind training. It may take three months to get the right result on one chapter.

When 13 years of age, the boy is brought in the Synagogue and taken on the pulpit and must give his Talmudical lecture (Drosche), and then he is a Hebrew in full and is counted among the grown-up men. If the boy is well learned and he knows more than an old Hebrew, everybody will give him the greatest respect, and he will be called Rabbi, even if he is not.

I know a man, a great Talmudist, and the greatest Hebrew scholar in his time. His name is Rabbi Katz. I remember, when he was a boy of 15 years of age, his father used to call him Rabbi; and his father used to stand up when talking to him.

I remember when he used to pass through the aisles in the Synagogue to go to the front seat where it was his place to go, everybody in the Synagogue used to stand up before him till he came to his seat and sat down.

The Hebrew doesn't respect and honor the man, but the knowledge and wisdom and the holiness of the Hebrew within the man.

Every man who knows the Talmud is provided for and protected by the Jewish nation forever.

The Chasidim

This is a sect in the Jewish nation who are called the Chasidim (the select). They have a Rabbi out of their own people and he is very holy and is the intercessor for his sect to God, like the Pope to the Catholics. Not many of the Misnagdim (liberal Jews) have the honor to speak to him or see him. This Rabbi has so many assistants that they could not be counted. Before you can see the Rabbi you have to go through the army of these assistants, and every one of them wants to live, and every one expects something from you. And besides, the Rabbi himself wants to live, and all are getting "Nedoves" (gifts).

The first time I came to the Rabbi before I left for the University for a blessing, my father, also a "Chasid" and well known by the Rabbi's Schamism (assistants), took me straight in to him. My father was left on the other side of the door and I went in. I found the Rabbi talking and swimming with his hands in the air, but did not see any strangers in the room, only himself. He stood up and took out a book from his library and ran with the book to the table, opened it, and said, "You see! There it is. And you cannot argue with me. You have to discuss this matter over with 'Ha Scham Jesborach' (God), and He will tell you that I am right."

After fifteen minutes standing in the corner and my heart beating fast in me for fear, and realizing that I was in his presence and he was talking to the Angels—having a great argument with the "Schich-

imo," I lost control. "What do you want, son of Benzion (my father's name)?" I heard a heavy baritone voice saying, meaning me. "What do you want? Don't come close to me. Say, what do you want?"

"Holy Rabbi," said I, "my father sent me to get blessed before I leave town," said I, with a trembling voice. "Where are you going, my son?" said his holiness. "I am going to study to become a Rabbi," said I. "God will bless you, and you will become all you have desired. Take this 'Cameia' and it will give you all the blessing God has prepared for you," and he handed me a three-cornered piece of parchment with a little hole in one corner, meaning I should carry this around my neck all my life.

I ran out into the corridor, which was full of people waiting to see him and be blessed. I showed the Cameia to father and to many others and was sure that I would become a Rabbi, and all the people were sure that Benzoin's son would become a Rabbi—that I went on a solid foundation to my new Rabbinical job. (My father paid the Rabbi 50 rubles for this Cameia.)

✓ The Chasidisher Rabbi is the greatest power among the Chasidim. He is not elected by the congregation and does not have to go through a Hebrew schooling. The title is handed down from father to son, and the first-born son of a Rabbi inherits the position. If there is no son, the Rabbi's brother gets the crown. If there is no brother, a new Rabbi is elected from the congregation. There are close to two million Chasidim in the Jewish nation and there are many Rabbis of this kind.

Every large city and large Chasidim community has a Rabbi. The greatest Rabbi is the Bardichuwer. (Baridchux is a large Russian town with a large Jewish population.) He has 750,000 followers, and people say he is the richest man among all the Jews, and his followers are the poorest people of all the Jewis. A "Chasid" will sell his horse or cow and will go to the Rabbi once a year to give him a "pidion" (purse). A Chasid will save every penny from the daily food for his Rabbi, because he will surely be blessed by him, and the blessing comes from God to the Rabbi.

When a Chasid is sick, he goes to the Rabbi for healing. When a woman is childless, she goes to the Rabbi for a blessing that she may be fruitful. (Hundreds of the women come to the Rabbi daily with this complaint.)

When a Chasid has to leave town because he cannot make a living, he goes to the Rabbi for advice where to go and what to do. When a husband cannot live happily with his wife and they cannot agree, he goes to the Rabbi and asks him to make her obey him. (By law the woman must obey the husband.) And every time you come to the Rabbi, you will find him arguing with the Angels over something or having a gentle conversation with His Holy Name Jehovah, personally.

The "Chasidim" have their own synagogue, and the people who don't know the ways of a Chasid, and come into the synagogue the first time might think that it is a lunatic asylum. Everybody is running around, one past the other with a push. Everybody is praying at the same time. Everybody is hollering and singing and lifting their hands up in

the air, pulling the hair from the head and jumping in every direction. He stands with his face to the wall for a moment and will make all kinds of movements, at the same time swinging his body in different directions.

After two hours' exercising, one man will stand up on a seat and will say: "Has anyone a memorial day today?" One will say: "I," and he is taken from the midst of the crowd and lifted on a table, and the crowd will holler, "A drink of whiskey! let him give a drink of whiskey!" and he will send for a bottle of whiskey and a little glass, and everybody has a drop with a piece of cake, as drinking "Lechaim" means "We shall live."

The Chasid wears a long silk robe, long silk stocking and no pants. He wears slippers and a belt around his waist. He is in the buying and selling business, and very seldom you will find a Chasid a tradesman. It is a shame for him to give his daughter to a shoemaker or a tailor, and he lives solely by faith, and God always provides for him.

THE HEBREW BUTCHER

The Jewish people have their own butcher, and a butcher cannot be anyone who wants to open a butcher shop. He must have permission from the Rabbi, and the Rabbi has to know him to be a trustworthy Jew who will not break the law in "Schchito" (killing the cattle). There are over fifty laws to follow in killing and preparing the beef until it comes to the butcher, and, even after the women have brought the beef home, they have to prepare it by law before they can place it in the pot for cooking.

The cow must be tied with all four legs together,

with a rope, and she must not be handled rough. The cow is thrown on the floor or the ground and her head is turned with her throat up. The Rabbi has a "Chalef" (a blade) from eight to nine inches long with a short handle. This knife is sharper than a razor and is especially manufactured for this purpose. The Rabbi who kills must be a well-known Hebrew, and must study the killing law for many years until he gets permission from the congregational Rabbi stating that he is in good standing to take care of this work; and the killer gets for a wage the engagements by any large community.

Before killing, the "Chalef" must be examined and prepared. He holds tight with his left hand the cow's throat and goes gently over that place with the "Chalef," and the whole throat of the cow must be cut through from ear to ear. The man who holds the head holds it until all the blood has run out and there is no more life left. The cow is cut open and the lungs are taken out and brought into a room and placed on a table, where a man blows up through the esophagus until the lungs cannot become any larger; then the killer examines the lungs all around the corners. If the corners are blistered, or bubbles are formed, then the cow cannot be used for the Jewish butcher, because the cow has been sick or has had a disease. Any other trouble can be detected in this way. If the lungs do not blister at the corners, then the cow is "kosher," clean to eat. Many times the Jews have to kill three or four cows to get one good one which is fit to eat, and in Poland in a little town where on Friday there is only one cow killed to get meat for Saturday, if a cow is "traife" or unclean, then all the Jews from this town have to be without

meat on Saturday and the Hebrew must have beef on Sabbath by law.

The cattle can only be used to the end of the ribs, that is, the upper half. The lower half is sold to the Gentiles. The reason is, the Jew must not eat the veins, and in the upper half of the cow the veins are exposed so that they can be taken out easily, and there is a special man who knows where every vein is placed. But the bottom or lower half is nearly all veins, and it is hard to take them out, and for this reason the Hebrew leaves it alone and doesn't use it. He may use the lower half, if all the veins are taken out.

The lungs, the liver, the head and the four feet are used by the Jew when the cow is clean and well.

The Jewish women in Russia make the finest meal out of the feet. The poor families are provided with meat on Saturday. Each family gets one foot and pays 15 "copikes" (71½ cents) for it, and the whole family has plenty to eat.

The butcher has to pay to the congregation so much a year for a permit to open a butcher shop. There are many permits from the Rabbi to many religious Jewish butchers, and there are many applications for a Jewish butcher shop, and the one who pays the most to the congregation gets the butcher shop, because there must be only one butcher shop to a community.

When a woman brings home the beef from the butcher, she must place it in water for one hour. At the end of the hour she puts it on a salt board and sprinkles much salt over it, and it must remain under the salt for thirty minutes. Then she puts it in the water and washes and cleans it, ready for cooking.

This shows us that the Jew does not use blood. Every drop of blood is taken out before it can be used for the Jewish table. Blood is strictly forbidden by the law, and even when the cattle are clean and the meat is clean, the blood is unclean.

In the year 1500 many thousands of Jews were put to death in "Teso Eslar," Greece, when the Greek Catholics had accused the Jewish population that they were using blood from Christian children for Passover cakes; and, on Passover Day, it having been found in the Jewish neighborhood, a Christian child died the day before Easter, that the Christians gave out the report that the Jews had killed the child and used its blood for the Easter holiday. Twelve thousand Jews were brought to death in one week as a result of the false accusation, and the Jewish Rabbi and the prominent Jews from the Synagogues were brought before the judges and were found guilty and burned in the market place.

Not long ago you will all remember the case of Mendel Bailes, in Russia, and his great trial, having been accused of killing a Russian boy thirteen years of age and using his blood for Passover cakes. Finally it was proven that the boy's own mother had killed him and placed the blame on the Jews for the sake of revenge, because of her hatred of them. Blood is forbidden for use under any circumstances by the Talmudical and Rabinnical law, and for this alone the blood accusations against the Jews are much against the fairness of Christianity.

The Synagogues

The Jew in Poland has two prayer houses—one is for Saturday and holidays only, called the Synagogue, and the other for week days, called “Bit Hamedrosh” (the House of Study). This Bit Hamedrosh is always full of people, and there you will find young men studying the Talmud and Misne. These young men are preparing for the University for special training as teacher, or a “Socet” (who kills the cattle), or sometimes for getting a rich father-in-law.

The Bit Hamedrosh never closes its doors. If a poor stranger comes into town during the night, he goes in Bit Hamedrosh and is protected from cold and rain, and will always get a meal from the “shames” (housekeeper) and a pillow for his head. Every Jew finds himself at home where there is the melody from different voices, some one praying, some one singing psalms, and some one making the melody of study.

When the child is sick, the father goes in Bit Hamedrosh and opens the ark where the Pentateuch is and weeps and cries to God for healing, and many Jews in Bit Hamedrosh are joining him in his prayer, and the psalmist becomes the Great Doctor. And when the wife or husband is sick, ten men are called by the Rabbi, and the Rabbi, as a leader, all going along with their holy robes, open the ark and begin prayer in a loud voice, while money is offered to the poor and needy.

In Bit Hamedrosh are conducted all the business

affairs of the Jews, and all the elections for the year of high officials. For the election of a President, "Gabe," second a "Sames" (the caretaker over both houses), or a "mohël," a circumciser. The "Gabe" is picked out as the richest Jew in town, that he may have money enough to pay the debts when behind in collections. The "Gabe" pays the Rabbi his salary, and the poor are dependent upon the "Gabe" in the community for charity, and the "Gabe" has to be responsible for the orphans and to keep the widows and old men, and for the Hebrew free school (Talmud Tora). All belong to him to be taken care of. And this is the reason a rich man is elected for the job.

Saturday morning the business begins in the presence of the Holy Pentateuch (Tora). The Pentateuch is taken out from the ark and placed on the pulpit. The Hebrew pulpit stands in the middle of the auditorium. The Rabbi goes around the pulpit with the Pentateuch on his arms and sings, and every Jew he passes kisses the Pentateuch.

When the cover is taken off, the singer, "Chasem," calls up first a Cohen (from the tribe of Aaron) to hear the reading in his presence of six verses from the chapter. Seven men must be called onto the pulpit, one at a time, to hear the singer read. Second comes a Levy (from the tribe of Moses), and the other five are from the Jewish congregation (from the tribe of Judah). It is expected from everyone to give a donation for some institution, or to the President to cover the expenses for the need of the community. For this donation the Rabbi blesses him in the presence of the congregation. Large sums of money are collected by these dona-

tions through a year, and it is used for fuel and lights to keep the Synagogue in good order and to pay the salary of the assistants. Every Jew, on Memorial Day, which comes once a year, donates some money to the Synagogue for the soul of his parents.

The Hebrew does not carry money on Saturday. He may offer \$1000 on Saturday and will pay the next day his promise, and is greatly honored by the Jews when his offering is a large amount.

THE HOPE OF ISRAEL

What is the Jew's future and what is his belief and religion, and foundation of religion?

The foundation of Judaism is: First, the Messiah to come, not the one who has been, but the one who has to come, a king, a ruler over the nation, and to be ruled under the command of God and the Law of Moses. Second, to possess his Holy Land again with the Holy City of Jerusalem as a center. His look-out is for the Temple, for the Priesthood and the Levys and the Kingdom of David.

The Jew says that Jesus was not from David but from Joseph, and the Messiah must come from David. He did not expect a Messiah from a carpenter, but from a king, and when Jesus came there was no Jewish king ruling. The Jewish nation is not to blame when they have rejected Jesus. It was the tradition, the law and the times which kept him away from acknowledging Jesus. Christ came in time, but the Jews expect from Him to establish a Jewish kingdom, and Jesus did not follow the Rabbinical law, and He was rejected by the majority of the nation.

The Jew says Jesus did more harm to the Jews

than good, but the Jews do not understand, even today, that it was not Jesus who did the harm to the Jews; it was the Jew who did harm to himself in rejecting Jesus. It is not the Jews alone who were condemned by rejecting Christ. Everyone is condemned—Gentiles the same as Jews. Christ did not make the Jewish nation an example. The Jewish nation has suffered very much, it is true, but other nations have suffered more than the Jews. Where is Babylon and Rome? Where is Egypt and Persia? Where is Spain in her glory and the great nation of Russia? Where are the Bible tribes or nations? But the Jew is still here, and is a living evidence for Christ and His promise.

The hope of Israel is the Messiah, and Israel is waiting for Him today more than ever before. The Jew is waiting for Palestine and he will get it, and by entering into Jerusalem will the Jewish nation realize that someone else is to come. Will the Jew receive Him this time? Will the Jews all know Him, the one they have rejected, when He stands before them again? Yes, they will, because all Israel shall be saved, it is written, and God will forgive.

The Jewish Missionary Work Among the Jews

It seems to be so easy for any Jew to become a Christian or to follow the law of freedom into Christ. It looks like the Jews are missing all the good there is prepared for them. But to know Christianity the people have to study Judaism first. The Russian Jew knows only one Christianity, and this is Greek Catholicism, or, better said, "Kill the Jew!"

I remember eight years before my conversion a Jewish missionary came into my house with a New Testament in the Hebrew language, and handed it to me saying, "Read this and it will tell you all about your rejected Messiah." I kicked him out of my room and insulted him and pushed him downstairs. I could never forget his smile after getting up from the floor at the foot of the stairs. I could never forget his gentle manner after the insult I had given him, and he said, "God of Israel, forgive him," and repeated this twice and walked away with a prayer for me. I could not rest peacefully after this for weeks. How humble and true this man acted for his principle and belief in Christ, like an obedient servant to his Master. He bowed his head to me and said, "Some day you will, some day you will." I haven't seen him since, and maybe he gave his life for Christ, as a martyr.

The Jewish missionary has a lot to go through. A Jewish missionary is in danger every day in the

week. He has to go through all the insults, persecutions and condemnation. He speaks to a Jew with respect and honor, and must know to answer all the questions presented to him. He must be a learned Jew or a Hebrew, and well versed in the Old Testament. Jesus must be shown to the Jew from the Old Testament because the Jews do not believe in the New Testament. And there are a lot of questions to ask. If the missionary can satisfy the Hebrew with his answers, the Jew will respect him and talk to him, and, if not, he will call him a hypocrite, liar, and will even spit in his face. Protestantism is very little known by the Jew, and, even in America, he believes that all the Christians are Jewish enemies.

And what makes the Jew become a missionary? Has he got a purpose in it? Is there any money in it? No! brother. No Jew or Hebrew will sell himself or his God for money. The Hebrew missionary can get a good salary in any Jewish community as a teacher or adviser and will be more honored by the Jews than by Christians.

I know two Hebrew missionaries in America, going along from town to town giving out New Testaments to the Jewish homes, and they are starving; but you will never see them discouraged or in trouble. I have met one of these men in Billings, Montana, and he was so glad to meet me that he cried for joy and kissed me. I asked him, "How are you getting along?" He said, "Well! Christ liveth in me." I said, "Can I be of any help to you, brother?" because I have seen he needs something. He said, "I will only ask one thing of you; give me a meal." "A meal," I said, "have you no money

to live on, even for a meal?" And he said, "But I live. What is the difference? I live. The glory of Israel will give us the reward." I said, "How long will you be here?" He answered, "One week." I took him in the hotel and paid for a room and left him five dollars. Then I left. And I said to myself, "What is he a missionary for?"

Oh, Christians! Is it not Christ, the one who sent Paul to become a missionary to the Gentiles? As in the beginning, so is He today. There is no difference in time. Whenever God is calling, the soul must answer and obey. Fifteen hundred Jewish missionaries are missing in 1900 years. Fifteen hundred Jews have answered the call and nobody knows what became of them! "Go and preach My gospel to all creatures," said He, "and carry the cross for My sake."

I have noticed many times the reception a Jewish missionary receives in a Christian town. The suspicion is still in many hearts of the Christian people that the Jew is out for a purpose. And the Jewish missionary work has been much overlooked by our Christian nations. Missionaries have been sent to all nations in every part of the globe. Millions of dollars are spent every year for this great institution to make the nations acknowledge Christ. But did the Christsians send any to the Jews? No! Jesus Himself sent the Hebrew to the Hebrew. Christ is calling men from the Jewish nation to do the missionary work, and he (the Jew) has to go.

I am a missionary and a Jew. I am going through all the experience with the others. I know, I feel, I hear. The voice is calling. I could not say no. I don't want to say no. Because it is my pleasure

to please my God and Saviour, and my Father is doing all the rest.

How does a Jew preach the gospel to a Jew? And how does the Jewish missionary enter into a Jewish home?

First, he must become acquainted with the family or man. The missionary must find out the need of the Jew, and try to provide for him the necessities for his household. For instance, a pair of shoes for the baby, sacks of coal for the kitchen, a second-hand suit for the husband, and sometimes a basket of food, when in need. The Jewish missionary doesn't go to the rich people. The poor are the only ones he can reach, and one poor man recommends the other poor man to the missionary, and the other poor man will try to find me because he is in need, and will call me in his houses to become friends. After many weeks of friendship, I will bring him in a pamphlet to read, or a missionary newspaper, or any other Christian book, and ask him to read, and after I will give him a New Testament to read, and many weeks after I will invite him to hear a good sermon on Sunday in the church and will introduce him to the pastor on Sunday noon. The pastor is kind to him and will ask him to come again, and the wife and the children will ask father to go again in this fine and friendly church. Well, step by step the Jew will become a Christian and a member of the church.

This is the way the Jewish missionary is working for Christ's sake, and the work is still going on. The Jewish missionaries have converted in 1900 years one million Jews all over the world to every sect and denomination in the Christian religion. The

missionary converts the Jew to Christ, and the Jew may belong afterward to any denomination he chooses, as long as he believes that Christ was the Messiah. The missionary must get a Jew who is well learned in the Hebrew or five books of Moses and the prophets, for an ignorant Jew is very hard to converse with and make him reason. The American Jews are the hardest people to talk to, because they do not believe in anything but a good time for themselves, and don't care about Judaism or Christianity. He is more Ingersol than anything else.

"My Conversion and Persecution"

To my friends and brothers in the Christian faith I am writing my conversion as a testimony for Christ. I am speaking in His Name, and His Name is very dear and holy to me. I am sending these words out to the world as I am sent by Him to the world, as a Jewish missionary and a Hebrew Rabbi from the Orthodox faith. I am not exaggerating in any of my statements.

In the year 1913, on the 16th day of December, I was sitting in my study preparing a lesson for the congregation which I was to give on the morrow at 9:00 o'clock in the morning. It was 12:00 midnight. Every one of my household was asleep. Everything was in quietness when I heard a voice speaking to me. I could not understand what it said, but it was speaking continuously. I thought someone might be in the front room. I went to see with a lamp in my hand, but could not see anybody. I came back to my desk and saw before me letters in Hebrew: "Jesus of Nazareth," and I could see it in every corner and place in the room. I began to rub my eyes, and thought it might be from sitting up too long and

much hard work. But it would not leave me. It kept on for five minutes or more until it left me. After one hour I went to bed, and even in my sleep I could see the same words. I had a very restless night and got up later than ever before. It was half past seven. I went to the Synagogue and the people were waiting for me to begin the morning prayer. I was praying, but my heart was beating fast all the time. I could not get control over my restlessness. I felt that something would happen, but didn't know what. I began to think my nation would be in trouble or that something else would come upon the town. It pressed me so hard that tears came into my eyes.

After my prayer the congregation waited for me to go in the pulpit for my lecture, and there were many strangers in the prayer house, strangers from other towns, and all gathered around the pulpit closer to hear. I came up and gave a blessing as usual and tried to begin, but no words came from me. For a moment I was in silence, when I said, "I have seen in writing last night that Jesus of Nazareth is our promised Messiah." I did not finish all I wanted to say when one of my congregation jumped up and slapped me in the face, and the rest of them followed. I had been a Rabbi for eighteen years under several congregations and in several towns and countries. This was my longest term in which I had ever served in a town.

They pulled me off the pulpit and cursed and swore and beat me, and even pulled me through the street to my home.

My wife was just ready to make my breakfast when I was pulled into my home and the people said

to my wife: "There is your husband, our hypocritical Rabbi. He has become a Christian." And all the bystanders hissed me, and some spat in my face. "Throw him out in the street," cried the crowd. My wife was fainting and the women trying to bring her to herself. My children were crying. They did not understand what was going on in the house.

They pulled me out in the street and said: "Go to hell, and don't you come here again. We will kill you."

I walked out of town, but could not go far because it was freezing and I had not many clothes on me and it was a long way to a town. I was hungry and went into a Christian home (where I had never been in my life before), and the woman gave me some bread and milk. The woman did not know what had happened in town (the woman knew who I was). I was in her home until dark and went into town to go home. When I came to my house, everything was dark around. I knocked on the door. My wife came out and saw me and cried out: "Go away! Go away! I don't know you and I don't want to know you!" and closed the door before me. I stood there for a moment, when the door opened again and my son Reuben, a boy of 18 years of age, strong and healthy, came out and hit me a hard blow in the face, and said, "Go away, you dog. I have no father. He is dead."

I went out to the fuel house in the back yard and stayed through the night. I found some sacks to cover myself up, but I could not sleep one moment. I knew what was to come for me in the future, but I could not forget the night before when I had seen the words: "Jesus of Nazareth." I kept thinking

over and over again through the night, and I could not come to a conclusion. My heart was heavy within me and troubled, and it was so cold the heavy frost was cutting my flesh like needles.

It is hard, brothers, very hard to live the life of a Jew and be persecuted by the so-called Christians. But how much harder it is for a Jew to become a Christian and be condemned by the people who have loved and honored him. It is all right when everything is over and forgotten. All is well when the suffering is over. But the wound is still there; a memory, a glimpse, a long look in the past, and it reminds you of your home, your wife, your children, where they are and what they are doing.

Then comes the Christ spirit and reminds you of a duty, and all is forgotten; the honor, the home, the wife, the children, and you become a little child, and all troubles are blotted out.

Now, perhaps, you will ask, "Did I become a Christian that night, or did the Jews accuse me of being a Christian that night?" I did not know even the meaning of Christianity. I did not say one word about Christianity. I only said that I had seen the words, "Jesus of Nazareth." The truth was I wanted to say that He must be the Messiah of the Jews. But they gave me no chance to finish my words, and threw me right out. They accused me of believing in the Christ all the time, even in my Rabbinical position and working under the mask of Judaism.

The morning after I was brought before the Rabbi Zion. (In one town there may be two or three Rabbis under different names.) In the presence of ten prominent Hebrews from the city, I was asked

by the Rabbi the meaning of my expression yesterday regarding Jesus of Nazareth.

I answered and said: "I think we are rejecting the Messiah who lived 1900 years ago, because I have heard a voice speaking to me and I have seen His name in my presence and believe that He is the Messiah."

The people in the room began to get restless, and the Rabbi has seen that much harm would be done to me, and said, "I would not like to judge you, because we live under other nations. But I curse you out from the nation of Israel and thou art no more among the living in our community." And several spat in my face and pushed me out of the room.

It was noon-day when I came out. There stood before me many men and women and children, and they all hissed me and pulled at me and pushed me, and began to throw stones at me, and I ran, and the children ran after me, and everybody laughed at me, and I ran without thinking where I was going. I ran as if a fire were following me. My son ran after me. When I looked around and saw him running after me I ran faster, because I knew what I had to expect, if he caught me. And he did catch me at last and threw me down on the ground and kicked me in the face and body. There was no one present when he did this but myself. He then ran back, and I crawled away on a side road and lay there until dark, in great pain.

It was about 11:00 o'clock at night when a peasant passed by with his horse and buggy and saw me and came to my assistance and gave me a drop of brandy from his flask and took me home for the night. I

was in his house all day long until I got well, and he gave me a sheepskin coat to keep me warm and an old pair of boots, and said to me, "You can go back to town now because they won't take any notice of you any more. I could not keep you here, the Jews would break up my house, if they knew it."

I went back into town and walked around all night and passed by my house many times. I saw my family sitting by a large fire, and saw my baby girl in my wife's lap going to sleep.

Sorrow in the heart is more painful than sickness. Sorrow is a destruction to the body, and the body begins to suffer till death comes. I have been through all the hell there is. I have been through all the trouble and all the suffering the world has ever made for people. In the year 1888, the Russian government sent me for two years to Siberia, and I suffered there all the punishment that Russia has invented for innocent people.

I came through, in 1903, the Kishenof Pogrom (the massacre of the Jews), when 25,000 Jews were killed in one week, under the Romanoff rule. I came through more suffering than any man living, but the greatest suffering is that of a father when he loves his child who is stretching out her little arms for her father to take her. I lost control over myself, when I saw my baby that night on my wife's lap, and I knew she was asking for me, where I was, and why I didn't come. Tears streamed down my cheeks and I could not stop them; they ran and ran, and I thought they would never stop. I broke down.

I passed through street after street, and many times when I felt cold, I ran to keep myself warm.

No home, nothing to eat, and no friends. I was left alone, all alone. Every day I was hiding in warm places—a saloon or a Russian coffee kitchen. Through the night I would go out around behind the houses to pick out food from the garbage cans to keep me alive.

So it went on for several weeks. One day I stood on the corner and saw a funeral passing by and my wife and family and brothers and sisters behind the coffin which was made for me. It was my funeral. There was nothing in the coffin but my clothes, and these must be buried. It is the law that, if a Jew becomes a Christian, he is counted for dead, and the family is mourning for seven days, just as if he had really died, sitting on the floor or on a footstool, in stockings (as I have described in the Jewish funeral). All is gone, everything is forgotten, and it could not be brought back again. (In tradition we are dead and in Christ we live.)

On the 20th of February my son met me in the street at 9:00 o'clock in the evening and said to me, "Dog! Are you still alive? I thought you were dead." And he hit me in the mouth with something hard—a stone or a piece of iron, and knocked my four teeth out of me, and walked away, and I was bleeding for hours.

People may think it is not possible for a son to do this to a father, but, to show you that the law is stronger, greater and holier than love from a son to his father: Rrual Costa, the great Hebrew philosopher in Holland, met his death from his son when he became a Christian. Menase, the great Hebrew of Spain and Spanish minister of finance, met his death from his brother after becoming converted to

Christ, on the 15th of December in the year 1562. Bar Batelia of Israel, a Hebrew and Talmudist in Portugal, in the year 1640 was found stoned to death by his Jewish congregation after becoming a Christian in the Catholic faith. Abraham Spinoza, Boroeh Spinoza's brother, has been tortured by the Jewish community to death after accepting Christ as his Saviour, and was found on a dust barrel in the back yard of his home. And many more, which I can show from history, since the beginning of Christ. A Hebrew will forgive his son when a thief or a murderer, but he will never forgive him when he accepts Christ as his Saviour.

The Jew is not to be condemned for being so bitterly against the Christian Jew. Judaism suffered more under Christianity than were the Jews persecuted by receiving Christ. For this reason alone some Jews will not receive Christ, because of being persecuted by their family and friends.

In the beginning of March, four Jews took me out from my sleeping place in a horse's stable and told me they would send me from town, and gave me money. I went with them and, passing a frozen river, they had a hole in the ice already prepared and put me right under it down to my neck and held me there for twenty minutes, saying: "We will baptize you in the name of your Jesus." They ran away and left me there with my head and arms on the ice. It took me some time to crawl out, and I was soaking wet and cold and shivering, and had no place to even dry my clothes. This would look to be certain death. But the struggle for existence and hope of future happiness has kept many a person from death. I was very glad when I came out from

the frozen water. I kept on running and began to feel warm. My clothes dried out after many days from the heat of my body.

There was an old man, a peasant. He had a coffee shop open all night. Many times he gave me a cup of coffee through the night and a piece of black bread. He told me one night he must not give me any more because the Jews said that they would turn his store over. I was sick and half starved and had nowhere to lie down.

But God sent relief to me one night. A big, strong, six-foot man came up to me when I was walking through the streets and said: "You are the man I want. You are the one I am looking for. Come with me. I will give you a home." I went with him and he took me to a large building. And I said to him, "You don't mean to take me in here? This is an asylum for the insane." He said: "Yes, it is, and you belong here." I struggled, and he hit me and carried me in, and I was there for a month and had a place to sleep and to eat; but the doctor saw that there was nothing the matter with me and let me go. And my trouble then began anew.

In April I was knocked down by four Jews in the street at 12:00 o'clock at night, and they broke two of my ribs. I lay unconscious for five hours. When morning came, the police picked me up and took me to a hospital, and I was there eight weeks and came out well, but with a little pain in my side.

This is not all. I am giving my persecution and conversion in brief. My trouble was greater even than this. My two little girls, seven and five years old, saw me one day, and then ran to me, but my brother, sister, and her husband pulled my baby

away from me when she was holding her arms around my neck and crying for me to come home, and my own brother, one year younger than I, kicked me in the leg and spat in my face. This brother I had given 1,000 rubles on his marriage day to go into business. My sister, the only one I had, I had given 1,000 rubles and many dresses on her marriage day, as well as paid for the wedding expenses. And now she didn't know me any more.

But all who tried to kill me failed, and I came out the victor because "His will be done;" and it must be done. It was not myself who did it. It was Christ, and He took me out from every trouble.

After coming out from the hospital, they told me my wife had married a widower. I knew that man. And they told me I must try to get out of town, because my wife's husband said he would murder me.

I went to the Chief of Police and told him my whole story. I cried to him and begged him to help me—to take me away from here. He knew me and knew that the Jews would kill me, and said, "I will send you away from here, Rabbi." I kissed his hands. This was the first time in my life to kiss a Gentile, but I was over-glad and over-joyed. And he said not to mention it to anyone.

He bought me a ticket to London, England, and gave me five rubles in my pocket, and I went to London. When I came there I could not speak English, even one word. But a Jew in London gave me a job on a ship which had to sail to Canada, and I took that job and they put me down in the engine room to shovel coal in the engine, four hours on and

four hours off. I worked on the ship for ten days, until it arrived in Montreal, and I left the ship without getting my pay because they expected me to go back to London with the same steamer.

I came out to Vancouver, B. C., and traveled to Seattle, Washington, and worked and studied English, and took up missionary work amongst the Jews, and also in Portland, Tacoma and Spokane. The Lord has been with me since, and I am a missionary for Christ.

THE END.

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